



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. XV.

### MISCELLANEOUS.

#### THE CONSCIENTIOUS PEDDLER,

OR DO YOUR DUTY AND LEAVE THE CONSEQUENCES TO GOD.

A few weeks since, says the N. Y. Observer, we translated for our paper, from the Berlin Evangelical Church Journal, an account of Jacob Hauser, a groom in the service of a Dutch General at Amsterdam, who was converted under the preaching of Mr. Boeckler, and was dismissed from his master's service because he would not violate the Sabbath. We now give from the same work, a continuation of Jacob's history.

After Jacob was deprived of his place and living at the house of the General, he engaged, with the advice of his Christian friends in peddling dry goods, particularly laces. In this business God blessed him, so that he obtained from it a good living. One night, however, as he was returning home with his money after having disposed of his goods, he was robbed and deprived of his little all. Now he was in a worse plight than when he left the General; for then though he was deprived of his bread, he had incurred no debt; but now he was without bread, and also deeply in debt to the merchants who had trusted him for the goods. With a sad and desponding heart Jacob entered the great city of Amsterdam. He ventured reluctantly to go to his usual abode at the house of a rich merchant, who was his principal creditor, and from whom most of the lace was purchased for his last trip. There he remained some days without relating what had happened. At length the merchant asked him why he did not, as formerly, come and select new goods? Jacob then told him that his money had been stolen from him, and that he was now not in a condition to pay his debts, and could not obtain any one to be security for him. "If that is all," said the merchant, "your honor is security enough. Come at once, and choose your goods, as many as you wish."

Jacob came then and took lace again. Other merchants, who had heard of the misfortune of the honest man, made him the same offer, and constrained him to take the best and choicest goods. Never before had he so many and such beautiful articles. A friend advised him to proceed with them to the fair at Cassel. True, the expenses of the journey would be considerable, but then the price of the goods was much higher in that market. Jacob complied with the advice, and set off for the fair.

On his way a heavy burden weighed upon his mind. "You have," said he to himself, "in time past asked a higher price for your goods than that for which you could afford to sell them, and actually did sell them, when people were by who understood the trade. Many, however, were not accustomed to trade, and paid you the price demanded. Was it right in you to take this price? A Christian should not lie nor cheat, but was not this doing both? Well, hereafter I promise in thy presence, my God, that it shall never be so again! Give me strength to remain true to my resolution!"

He arrived at Cassel. Lodgings were dear, and so was food, but it was a good place for the sale of fine goods. He occupied his hired booth. On the first day many people came, who looked at his goods, asked the price, and endeavored to beat him down. He told them, however, he had but one price, and he could not take a penny less. No one would have any thing to do with such a singular man. They turned their backs upon him, and he did not sell an ell that day.

At night, at the tavern, he could not eat for sadness. "This then," he thought, "is the reward of Christian honesty! Derision and poverty! It did not happen so when you was wise like other men. God wills not that you starve. Your course must be wrong, else why do you fare so poorly?" "Wrong!" said a better voice, "that cannot be wrong which agrees so entirely with the word of God and his commands. Be comforted. God, whose spirit put into your heart the purpose to be true to him and his law, can and will help you." He slept quietly, and waked with a cheerful mind.

The two following days he met with no better success than before. At night, while the other lodgers at the inn were joyful, and ate and drank, and told of the gains they had made, poor Jacob had not made one farthing; he ate his piece of dry bread alone and with tears.

Still he had one hope: a countess who usually purchased a considerable quantity of fine goods had not yet been at the fair. At last on the fourth day, the countess came. Jacob's heart beat high for joy and hope as the countess entered his booth in preference to all the rest, selected a quantity of lace and laid it aside. She inquired the price and wished for moderate abatement. Jacob told her that he had named the lowest price, and that he could not abate a farthing. The countess, to whom this conduct was new, went away silently, without taking a single piece.

At this moment when his need was greatest, the power and grace of God were mightiest in him. "Well," he thought, "I yield myself wholly to thy will, thou faithful One! I know not what more to do. It is over now with my trade. Do Thou provide for me in thy own way!" His mind was never so calm and happy as it was through this whole day. He was confident that God would provide for him.

The countess meanwhile went round among the other booths. The goods which she saw were much worse, and the prices were exorbitantly high. She, being a judge, remarked this to the ladies with her, and concluded to go back to the first booth. Here she purchased even more than she had at first intended, and at length commended to the ladies the conduct of the honest man who would not abate his price. These ladies and all the ladies of the court then made purchases of Jacob, and at night he had not a quarter of an ell left. All was sold. "I could not said he, 'for the three first evenings eat for sadness; and now I could not eat for joy. My soul was full of praise and thanks to God. Yes, He is true and faithful and rewards every one who is faithful, whether in the least things or the greatest.'"

#### HOW TO HAVE A CONSTANT REVIVAL.

To have an extensive, a constant revival of religion among any people it is necessary not only that the minister should desire it and labor for it, and pray for it, but the whole church should unite with him. They should support his hands as Aaron and Hur stayed the hands of Moses. Every individual member of the church should feel that his duty to be devoted, entirely devoted to the cause of God, was as imposing as that of the ministers of the word. True he may not be able to have so extensive a field for his labors; but as far as his sphere of influence extends, he is bound to be as active as his minister. Let every professing Christian feel this—feel that it depends upon his exertions and his prayers, whether the spirit of God is poured out upon those around him, and you make every such one feel a responsibility to be engaged in the cause of Christ. And is it not so? Has not every place in which the minister and the church have been faithful and alive to their duty, in which the minister and church have united to desire and pray for a revival, been blessed with the day spring from on high? And is not every revival preceded by the awakening of the Church to vigorous effort? Let then every Christian while he justly demands that his pastor should be engaged heart and soul to produce a revival, remember that he is not to be a passive spectator. Be he ever so humble he still has something to do. Is he unable from sickness or any other cause to leave his house, still he can lift up his prayers for this object. And if he makes them in sincerity and truth, they will come up with as much acceptance before God from his sick-bed, as if he were in the sanctuary. Here is a method by which all, old and young, rich and poor, learned and unlearned may unite to bring about a revival of religion. The throne of grace is accessible to them all, and He who sitteth be-

tween the Cherubim will hear them all. The simple prayer of the child, if presented in faith, will avail as much with him as the more elegant speech of the learned and wise. Here then come all ye who love Zion—come and pray for the peace of Jerusalem. If every individual in any church would feel his responsibility to be engaged in the cause of Christ—if every one would put forth all his strength to produce a revival—if every one would pray earnestly and unceasingly—then the blessing of God would follow these efforts. As sure as there is truth in God's word, his blessing would follow, and his grace would be meted out to that church in abundant measures. He would pour peace into the bosoms of the Christians themselves, and he would awaken sinners to come to him, and these faithful servants would hear all around them the voice of anxious sinners seeking their way to Zion, "with their faces thitherward." And should such a spirit of devotedness to the cause of their Redeemer, of faithful labor—of unceasing prayer, pervade every member of the church of Christ on earth—then would God's precious promises be verified—then would a little one in the church become a thousand, a small one a great nation. Then would the borders of Zion be enlarged and Jerusalem become the glory of the whole earth.—*Mirror & Obs.*

#### REVIVAL NEARLY 100 YEARS AGO.

"In the month of May, 1741, a sermon was preached at Northampton to a company, at a private house: near the conclusion of the discourse, one or two persons, that were professors, were so greatly affected with a sense of the greatness and glory of divine things, and the infinite importance of the things of eternity, that they were not able to conceal it—the affection of their minds overcoming their strength, and having a very visible effect upon their bodies. When the exercises were over, the young people that were present, removed into the other room for religious conference; and particularly that they might have opportunity to inquire of those, that were thus affected, what apprehensions they had: and what things they were that thus deeply impressed their minds; and there soon appeared a very great effect of their conversation; the affection was quickly propagated throughout the room; many of the young people and children, that were professors, appeared to be overcome with a sense of the greatness and glory of divine things, and with admiration, love, joy, and praise, and compassion to others, that looked upon themselves as in a state of nature; and many others at the same time were overcome with distress, about their sinful and miserable estate and condition; so that the whole room was full of nothing but outcries, faintings, and the like. Others soon heard of it in several parts of the town, and came to them; and what they saw and heard there, was greatly affecting to them, so that many of them were overpowered in like manner, and it continued thus for some hours; the time being spent in prayer, singing, counselling, and conferring. There seemed to be a consequent happy effect of that meeting, to several particular persons, and on the state of

religion in the town in general. After this, were meetings from time to time, attended with like appearances. But a little after it, at the conclusion of the public exercises on the Sabbath, I appointed the children that were under seventeen years of age, to go from the meeting-house to a neighboring house, that I might there further enforce what they had heard in public, and might give in some counsels proper for their age. The children were there very generally and greatly affected with the warnings and counsel that were given them, and many exceedingly overcome; and the room was filled with cries; and when they were dismissed, they almost all of them went home crying aloud through the streets, to all parts of the town.

"About the middle of the summer, I called together the young people that were communicants, from sixteen to twenty-six years of age, to my house; which proved to be a most happy meeting: many seemed to be very greatly and most agreeably affected with those views, which excited humility, self-condemnation, self-abhorrence, love, and joy: many fainted under these affections. We had several meetings that summer, of young people, attended with like appearances. It was about that time, that there first began to be cryings out in the meeting-house; which several times occasioned many of the congregation to stay in the house after the public exercises were over, to confer with those who seemed to be overcome with religious convictions and affections, which was found to tend much to the propagation of their impressions, with lasting effect upon many; conference being, at these times, commonly joined with prayer and singing. In the summer and autumn, the children in various parts of the town, had religious meetings by themselves, for prayer, sometimes joined with fasting; wherein many of them seemed to be greatly and properly affected, and I hope some of them savingly wrought upon.

"The months of August and September, were the most remarkable of any this year, for appearances of the conviction and conversion of sinners, and great revivings, quickenings, and comforts of professors, and for extraordinary external effects of these things. It was a very frequent thing to see a house full of outcries, faintings, convulsions, and such like, both with distress, and also with admiration and joy. It was not the manner here, to hold meetings all night, as in some places, nor was it common to continue them till very late in the night; but it was pretty often so, that there were some that were so affected, and their bodies so overcome, that they could not go home, but were obliged to stay all night where they were. There was no difference, that I knew of here, with regard to these extraordinary effects, in meetings in the night and in the day time: the meetings in which these effects appeared in the evening, being commonly begun in the day time, and continued in the evening; and some of these meetings have been very remarkable for such extraordinary effects, that were both begun and finished in the day time. There was an appearance of a glorious progress of the work of God upon the hearts of sinners, in conviction and conver-

sion, this summer and autumn, and great numbers, I think we have reason to hope, were brought savingly home to Christ.

[Pres. Edwards.]

#### TEMPERANCE.

##### "STEADY HABITS" RETURNING TO CONNECTICUT.

*Instances of change in the common use of ardent spirit in different parts of Connecticut.*

The Temperance cause has flourished in different parts of the State, much in proportion to the exertions which have been made for its promotion. But throughout the State, even where the reform is least, a great change has taken place in regard to the common use of ardent spirits. The practice, once common, of treating visitors and friends on all occasions, with spirituous liquor, is generally, it is believed, abolished. A multitude of families, who considered it as necessary, in the closet and on the sideboard, as meat in the barrel, have ceased keeping it in their houses. From the sick room, as a support to nurses and watchers, and a guard against infection, it is extensively banished. Hundreds, in every occupation, who once used it freely for refreshment, and considered it essential, no more resort to it now than to laudanum and arsenic. To recount the labor effected, without ardent spirits, in the past year, and reported, would be peculiarly gratifying. Some of the most prominent cases only can be recited.

Many of the Stone Quarries on Connecticut river, employing several hundred men, have been worked without ardent spirit in the quarries.

Several Fishing Companies, on the river, used none the last season, and use none this. In some Ship-yards there, and at Madison, and on the Housatonic, none has been used for some months; and several vessels have been built and repaired without.

At Saybrook, one fishing pier has been built without; and at Haddam, one wharf has been laid, in cold weather, without. In Derby, a large bridge has been built without. One hundred men worked several days without at the Shetucket dam, and were most of the time, exposed to wet and subjected to great fatigue.

In North-Haven, two brick-yards are conducted without. In New-Haven, one hundred master builders, mechanics, and artisans, use none, and allow none among their workmen.

In Meriden, more than 300 mechanics do their work without. Two ivory establishments, employing about 50 hands each, have used none for more than a year. Three extensive tin establishments, and one augur establishment use none. A mechanic in Windham Co., who employs no less than 20 men, has made special contracts with them all, to furnish no ardent spirits, and found no difficulty in accomplishing the most laborious undertakings.

Buildings of every description have been framed, raised, and moved in most parts of the State, without strong drink.

A meeting-house was raised and completed, without, in New-Hartford. Another in Willington. Another, of unusual size, was raised

without in Guilford. "The raising occupied eight days. The labor was hard, and the exposure great; yet no one was hurt; no damage ensued; no loud altercation; no quarrelling—all went on quietly and pleasantly."

Nearly all the manufacturing establishments in Middletown, have been conducted without.

In New-Britain, several large brass foundries, one iron foundry, and several small manufactories, without.

In Pettypaug, three comb factories, one toy factory, and all the smith-shops.

In Chester, one gimblet factory, and one anchor factory.

In Lyme, one woolen factory.

In Mount Riga, Salisbury, all the iron furnaces.

In Waterbury, of five factories which employ 200 hands, four, certainly, totally reject ardent spirits.

Of most of the extensive manufacturing establishments in New-London County, very few are willing to have any connexion with ardent spirits. A nail factory, a rolling mill, slitting mill, iron foundry, cotton and woolen mills, and other establishments at Norwich, are conducted without. The iron works require intense heat, and are frequently wrought during the night.

The large manufacturing establishments at Bozrahville, use none.

In the extensive works at Whitneyville, no ardent spirit is used.

Your Committee have been informed, by a respectable tanner, that in several of the important tanneries in the State, no ardent spirit is now used, though it has been thought generally absolutely indispensable in that business.

Your Committee have heard also, with great pleasure, of more than 20 of our own vessels, which are navigated without ardent spirits; and of about 1,000 of our most substantial farmers who have now, for a considerable period, used none in their labors.

Nor is the abuse of this expensive and destructive article confined to members of your Society; but is becoming general. Not a few have entirely abandoned it, who have not as yet seen fit to give their pledge for total abstinence. [Annual Report.

#### PROGRESS OF TEMPERANCE.

"*Signs of the Times.*"—One of our heaviest retailers, the present week, rolled all his drawing casks into the street, and literally cleared his shop of the inebriating liquors. This is "laying the axe at the root of the tree."—*Newburyport Herald.*

*Portage County, Ohio.*—The T. S. of this county, assembled at Ravenna, April 15th. Being refused permission to hold their annual meeting in the court-house, they accepted the offer of Jonathan Sloane, Esq. to meet in his barn, which was large and convenient, and having been arranged, accommodated the meeting, which was numerous and respectable. Returns were received from 18 towns. The Committee have perceived with astonishment and delight the rapid and extensive change of public sentiment on this subject.—*Obs. & Tel. abr.*

#### EXTRACTS FROM THE PROCEEDINGS OF THE GEN. ASSEMBLY.

##### EDUCATION OF YOUTH.

The following resolutions were adopted by the General Assembly of the Presbyterian church at their late session.

**Resolved, 1.** That the Assembly regard the religious education of youth as a subject of vital importance, identified with the most precious interests and hopes of the Christian church.

**2.** That the present indications of divine Providence are such as imperiously to demand of the christian community, unusual efforts to train up the rising generation in the nurture and admonition of the Lord.

**3.** That the Board of Missions be and hereby are instructed to enjoin it on their Missionaries sedulously to attend to the religious education of the young; and particularly that they use all practicable efforts to establish *Sabbath Schools*; and to extend and perpetuate the blessings of Sabbath School instruction.

**4.** That the system of Sabbath School instruction, now in prevalent and cheering operation, be and hereby is most earnestly recommended to the attention of the pastors and sessions of all our churches.

**5.** That the Presbyteries be and hereby are enjoined to make the progress of the Sabbath School cause within their bounds the subject of special inquiry, and annually to transmit the results of such inquiry to the General Assembly.

**6.** That inasmuch as the advantages of the Sabbath School may, in some cases, be the occasion of remissness in the important duty of family instruction, it be and hereby is earnestly recommended to heads of families not to relax in their personal religious efforts at home, and in the domestic circle; but that they abound more and more in the use of all appropriate means to promote sound knowledge and experimental piety in every member of their households.

**7.** That as there is reason to apprehend that the *Catechisms of this Church* have not, in some parts of our Zion, received that measure of attention to which their excellence entitles them, it be and hereby is recommended to pastors, Sessions, heads of families, Superintendents of Sabbath Schools, and all charged with the education of youth in our connexion, to give these admirable summaries of Christian truth and duty, a prominent place in their instructions to the youth and children under their care.

**8.** That it be and hereby is recommended to the pastors and sessions of our churches to make themselves acquainted with the system of *Infant School* instruction, now in happy progress in many places, and if practicable to establish such schools in their congregations.

##### LOTTERIES.

It will be gratifying to such as regard lotteries in their true light, to see them stamped thus publicly and authoritatively with the title which they deserve.

The report of the committee on the subject



of Lotteries, which was laid on the table, was taken up, and adopted, and is as follows, viz.

That although so often sanctioned by Legislative acts; although the proceeds of lotteries have not unfrequently been appropriated to benevolent and religious objects; although many wise and good men have in periods past, by their participation or agency, given countenance to lotteries, yet your committee cannot view them in any other light than that of *legalized gambling*.

It would require volumes to record all the evils resulting from this system of predatory speculation. It adds nothing to the wealth of the community. It too often takes from the uninformed poor, the property obtained by labor and skill, and transfers the same without the least equivalent, into the hands of the idle and unworthy. It thus becomes the means of introducing and extending habits of gambling in all forms. Hundreds of families yearly are reduced by it to dependence and beggary and not unfrequently its deluded victims terminate their miserable existence in this world by suicide.

Contemplating this multitude of evils to individuals, to families, and to the community at large, your committee beg leave to submit the following resolutions.

1. Resolved, that in the opinion of this General Assembly, all lotteries should be discontinued by every professed member of the Presbyterian Church, as immoral in their nature, and ruinous in their effects upon individual character and the public welfare.

2. Resolved that the purchase and sale of lottery tickets should be avoided by every member of our church, even when the professed object of the lottery may be praise worthy; inasmuch as it is not allowable to do evil that good may come.

3. That all the Presbyteries under the care of the General Assembly be, and they hereby are recommended to take order on the subject of Lottery gambling; to press the consideration of it and its attendant evils, upon ministers and sessions; and to adopt such plans of operation as may free the church from all participation in this sin; may enlighten, arouse, and direct public opinion, and save our country from this and every other species of gambling.

#### DIVISION OF THE BOARD.

The following is the resolution of the Gen. Assembly, referred to last week, respecting the formation of a Union Board.

The Committee recommend to this General Assembly to dismiss the Overture for the organization of a General Assembly in the Western Country, for the following reasons.

1. In this land of liberty, where religion depends on moral influences, it appears to your committee to be a matter of very great importance that all who agree in their views of fundamental christian doctrine, government and discipline, should be united in promoting their common principles and sustaining common interests. And one General Assembly is surely best suited to form a bond of union for the whole church.

2. In the prevalence of local feelings, and sectional jealousies, there is reason to apprehend that the measure proposed might soon utterly destroy the unity of the Presbyterian Church and form into two great rival and contending bodies, those who ought ever to hold the "Unity of the Spirit, in the bond of peace."

3. From the Geographical position of the Presbyterian church it appears to the committee utterly impossible to form any division, which would not subject both the Eastern and Western branches of the church, to the same evils which are now felt by this body. And when once the measure of division is resorted to as a remedy for the evil, it is impossible to conjecture, where such a measure will terminate.

4. With respect to the overture from the Presbytery of Columbus, Resolved, that it is inexpedient at present to make any change in either the mode or ratio of representation.

#### LETTER FROM COLANY NEE.

Our readers doubtless recollect the interesting correspondence that passed between the General Assembly in this country, and some evangelical Christians in France. The following extract is from the same source, in which Mr. Nee gratefully acknowledges the receipt of a donation of 250 francs from Dr. Ely, and the Rev. Dr. Rice of Virginia.

Dearly Beloved Brethren—We love you in our adorable Saviour, with a tender and cordial affection. We rejoice to learn that his name is exalted by your means, and among your fellow citizens. We praise him for the progress which the Gospel has made in your happy country. We beseech him to bless the design which you have formed under the influence of his Spirit, of supplying with a Bible every family in the United States within the period of two years. His word will not remain unfruitful. It will produce, sooner or later, all the effects for which it has been sent. Our duty, moreover, is to disperse it with confidence, with prayer to the Lord that he would by his Spirit give understanding to all those who may receive it; to the end that they may thence draw, together with the knowledge of their misery and ruin, that of the salvation which is by faith in Jesus Christ, and which alone can convert sinners, and render them acceptable to God in his well beloved Son, and thoroughly furnished unto all good works. Wherever these great truths of the Bible are received and professed, they will be evinced by zeal, and love and life. Of this we enjoy the blessed experience in Europe, as you do in America. I am persuaded, dear brethren, as you are yourselves, that if every minister proclaimed these truths with fidelity from the pulpit, and from house to house, we should witness the same revivals which occurred in apostolic times. Let us then pray our glorious Saviour to cause these blessed days to dawn again upon his church. He favors us even now by making us witnesses of the great things which he has wrought in the world by his Spirit and his word. Blessed are our eyes, to see the things of which we hear. You will, I doubt not, hear

with gratitude that the Lord continues his work in my parish, and in many other parts of this great kingdom. There are at this time in France nearly fifty ministers who preach Christ and him crucified, who is always to the Jews a stumbling block, and to the Greeks foolishness: but to those who are called, the power of God. Sunday schools are instituted in various churches, and we hope that after your example, Bible classes will also be introduced amongst us. Your Christian and fraternal correspondence, in this respect, as well as in others, has been highly beneficial to us.

#### NUMBER OF JEWS IN THE WORLD.

This singular people appears to be at present as numerous as ever. There are now at least 2,730,000 Jews, belonging to the different sects of Rabbies, Caraites, Samaritans, &c. They are to be met with in almost every European State, except Spain, Portugal, and Sicily, where they are not tolerated. The European Jews are estimated at 1,574,000.

The Jews are very numerous in Africa, in all the Barbary States from Morocco to Egypt. They are also found in Abyssinia, Zanzibar, Soudar, at the Cape of Good Hope, &c. Their number may be reckoned at about 480,000.

In Asia, there are about 250,000 in the Turkish dominions; 35,000 in those of the Emperor of Russia; nearly 100,000 in Persia; besides some in Arabia, Tartary, Caubul, China, the East Indies, and Malabar. The total number in Asia is about 542,000.

In America, though excluded from Brazil and from the Spanish dominions, they are dispersed through all the other colonies and states. There are about 15,000 in the United States; 12,000 in the British Colonies; 4,000 in the Dutch Colonies; and 1,000 in those of France, Denmark, Sweden, &c.; in all, about 32,000.

#### RECAPITULATION.

In Europe,	1,574,000
Africa,	480,000
Asia,	542,000
Polynesia,	2,000
America,	32,000
<b>Total,</b>	<b>2,730,000</b>

*Wealth—got by Lotteries.*—We witnessed a strange sight on Thursday within a few doors of our office: A young man had drawn a large prize in one of the lotteries, and had just received the proceeds, amounting to near eight thousand dollars. It drove him crazy on the spot. No sooner had he received the money than his senses forsook him, and being an utter stranger in the city, he roamed through the streets like a madman, until going into a jeweller's shop near Fourth street, he purchased a dagger, for which he offered to give an hundred dollars. A crowd had followed him to the shop door, attracted by the singular spectacle; and then he came out swearing vehemently that he would kill the first man he met, a threat which his distorted senses would certainly have impelled him to execute. We left him in the charge of some humane individuals, a melancholly instance of the weakness of poor human nature.—*Phil. Sat. Bulletin.*

#### RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JUNE 26, 1830.

#### CONNECTICUT TEMPERANCE SOCIETY.

The Committee of the State Temperance Society have issued their first annual Report—a document which we warmly commend to the examination of every slow believer in the doctrine of Total Abstinence—convinced that he will find himself, before he gets thro' with its perusal, tried, convicted and condemned, of apathy to the well being of his fellow men, in standing out against a remedy so simple—that aims at an evil so appalling—and that can record results so irresistible. We are compelled, per force, to believe, that those citizens who still stand disaffected towards the associations for putting down intemperance; either neglect to read these testimonies, or they are regardless and unfeeling observers of the guilt, crime, and wretchedness of their neighbors. If the former and common charity leads us to hope it is that, nothing is simpler than the remedy. The facts and results recorded in this Report would make ready converts of all such.

The Report in order to measure the degree of the reform takes a brief retrospective view of the evil in Connecticut. "Though far famed as the land of steady habits; though our Churches and Colleges and Schools shew to the traveller, that we are an enlightened and religious people; yet, in common with the rest of the nation, we were allured by the deceitful cup; and our distilleries and dram-shops were fast outstripping, in numbers and influence, all the establishments of religion and learning."

In getting at the quantity formerly drank in the State, the known amount consumed in particular towns, is apportioned among the whole. From facts thus ascertained (and particularly enumerated in the Report) the Committee have reason to believe "that the general calculation of four and a half gallons to each individual in the United States, will hold true of Connecticut; consequently, that her population of 275,248 consumed annually 1,238,616 gallons; which, at 62 1-2 cents a gallon, would be \$782,894 95—a sum more than sufficient to sustain our civil rulers and religious teachers, and a tax paid nearly in proportion to the poverty of the inhabitants.

In 1827, there were in the State, 1,026 licensed retailers, and about 400 taverners. Allowing 350 distillers, and supposing there were in the State 45,000 families, every twenty-fifth family in Connecticut was engaged in furnishing the intoxicating cup to the rest of the population.

Of the effects of this flood of intoxicating liquor, drank in the State, your Committee can present no adequate report. Just reports may be made of dollars and cents, but not of human suffering, crime, and pollution.

If, as has been calculated, one out of every forty in the most temperate portions of New-England, was a confirmed drunkard, Connecticut, allowing her to be that portion, had 6,881 ruined individuals, carrying sorrow, wounds, and babblings into as many families, and inflicting anguish upon the hearts

of at least 30,000 relatives. But the evil was probably greater. In nine parishes or school societies in Hartford County, there have been recently found, upon investigation, 594 drunkards. This would give 2,005 for the County, or one to every 24 of the population. Further,—On the most favorable calculation, if one out of every ten inebriates die annually, 688 here fell, year after year, on this small spot of earth, into the grave of the drunkard. And another wretched portion of our fellow-citizens, little better than dead, have been reported to your Committee, by high Medical authority, as destroyed by ardent spirits. These are, one third of all our maniacs.

Hundreds of individuals it had reduced, in this land of plenty, to the most abject poverty. A physician, who explored the County of Middlesex, to ascertain the connexion between ardent spirits and extreme pauperism, reported to your Committee, that of 173 town paupers, in that County, 114 were reduced to beggary, and cast upon the charity of the public by their own intemperance, or the intemperance of their friends. Of 33 debtors confined in Litchfield jail, in one year, 17, it is reported, were confirmed drunkards, eight occasional drunkards, and only seven temperate men. A communication from a town in Hartford County states, "No single instance of abject poverty, here, unless connected with intemperance." Another, from another County says, "17 out of 19 of our paupers were reduced by intemperance. Their support costs us 677 dollars a year. Of 80 dollars abated last year, 50 were on the polls and estates of the intemperate." Another, "Not an instance of real pauperism and distress from poverty among us, but what proceeded from intemperance. Were it not for this vice, we should scarce need a poor house."

It occasioned, also, most of the flagrant crimes committed in the State. In reply to an inquiry made by your Committee, of Capt. Pillsbury, the late excellent Warden of our State-Prison, how many of his 167 prisoners were led to the commission of crime by ardent spirits, he writes, "I have been almost ready to say, the whole without an exception; and they will generally admit this to be the case. And I do verily believe, that more than three-fourths were acknowledged by the world to be intemperate." He also adds, "Some have acknowledged to me, with tears, that they had never felt the temptation so strong as to be induced to commit crime, (thus punishable,) except when under the influence of liquor."

For the prosecution of offenders, whose crimes could be traced to intemperance, the able report on an Asylum for the Intemperate,\* says, the State has been called by tax or by public institutions, to pay not less than 70,000 dollars a year for the relief of misfortunes and the suppression of crimes occasioned by ardent spirits, nearly as much as we raise each year from the school fund, so deservedly the pride and glory of the State.

Besides these appalling results, your Committee have been assured by the medical faculty, that a vast many cases of premature death have been occasioned, without drunkenness, by ardent spirits; 19 in a year, have been reported from one town; that their daily moderate use is the cause of many distressing diseases in the temperate; and that their general use renders the whole community much more exposed to infection; and medicine much less efficacious.

Nor is this all; but the physical and intellectual energies of our population, our social enjoyments, our moral and religious principles, and our very liberties were fast fading away before the insidious but fell destroyer.

Such is an enumeration of some of the wide spread and desolating evils of the vice as it existed among us.

In the application of the remedy, the success of this Society has been, as it has been everywhere, triumphant and encouraging in the extreme. For an enumeration of some of these successes see p. 51 of this paper. "The general results," says the report, "have been such as call for the most lively gratitude to Almighty God, who has remembered us in mercy."

A county Society exists in every County in the State—containing in all 172 auxiliaries—and embracing 22,532 members who have signed the constitution in about one year.

"Temperance has prevailed in different parts of the State, much in proportion to the exertions used for its promotion," says the Report. Besides the general tokens of reform, it enumerates a multitude of manufactories, quarries, tanneries, foundries, and associates for labor of every kind and degree which are now conducted under the rule of entire abstinence.

"There is no town, in which there has not been a marked reduction, both in the use and sale. In some towns it has been great." "Generally, the reduction is placed in the communications made to the Committee, from one-half to two-thirds. In some at seven-eighths."

"There has been of late, a great reduction in the quantity of foreign spirits introduced. The Committee have heard of more than 30 distilleries, in the State, abandoned, in the year past; also of some licensed retailer, in almost every town, who, from principle, has abandoned all traffic in an article so fraught with ruin to mankind. From the State Treasurer, the Committee learn, that about 1,000 dollars less have been received into the State Treasury, this year, for licenses to retail wines and foreign distilled spirits, than in the last year, making a decrease of 200 licensed retailers in the State, the present year.

Several taverners, in various parts of the State, have ceased keeping spirituous liquors for travellers; believing that men no more need unnatural excitement in travelling than in labor."

Other successes this Report records, which cannot now be enumerated, but which illustrate, as they have been once and again illustrated the benign effects of this reform, on individual and national prosperity, on social happiness and order, on religion and morals.

#### STATE TEMPERANCE RECORD.

Hartford Co.	Auxiliaries	34	Members	4,892
New-Haven Co.	"	28	"	3,193
New-London Co.	"	21	"	2,634
Litchfield Co.	"	30	"	3,457
Windham Co.	"	19	"	2,706
Middlesex Co.	"	20	"	3,693
Tolland Co.	"	14	"	1,563
Fairfield Co.	"	7	"	874
Total		Aux.	172	Members 22,532

\* See p. 9th of this Vol.

## FOURTH OF JULY.

Our civil birth-day comes this year on the Sabbath. Two Sabbaths in one—if we would set apart and hallow this national festival as it might well be.—One to commemorate our ransom by our great moral Deliverer “from the bondage of corruption, into the glorious liberty of the children of God;” and another to remember *gratefully and becomingly* the signal securities and blessings which we enjoy as a people—securities, which will never fail to ensure us the full measure of human prosperity, so long as we remain virtuous and wise, and forget not as a nation to “fear God and work righteousness.” Could we always conscientiously say, that such are our sureties for the liberty we celebrate, we are not the only branch of the human family that might yet cherish the Fourth of July as their *political Sabbath*. But may we any longer boast in this fashion? Are we any longer a fit example to set before nations?—or is our history any longer the fit epoch of any thing righteous, equal and free? Let every patriot and Christian appeal to his conscience for the answer, and say whether this festival commonly spent in merry-makings, has not at this time well fallen on the solemn Sabbath.

It would be well for us if it always happened as opportunely as now, for that division of the duties of the celebration which becomes an intelligent and religious people:—the Sabbath for national thanksgiving, humiliation and confessions before the God of nations; and another day for those rejoicings and exultings, which are proper in their place, and which we should be better prepared to conduct in order and with moderation. For this once the division can be made: let *Christian patriots* therefore make up their minds how it shall be done. Are there no causes of self abasement which call on us to “humble ourselves” as a nation that we may “be exalted,” to the boasted elevation we claim? Let us be candid with ourselves, and see if it is not, in reality, a self-bruited Declaration of Independence merely which we celebrate, and whether we have not yet much to do before the declaration is true. Is ours the land of liberty, the “citadel of Freedom,” which it is exultingly called? Let the claims of more than *two millions* of our fellow men, whose “sinews bought and sold” is a daily occurrence among us, make reply. Let *seventy thousand* disfranchised, expatriated, exiled Indians, whom we are endeavoring to grieve by oppression and injury out of the land of their birth, make reply.

The American Colonization Society knocks at our door on this day, with peculiar grace. It brings in its claim for enthralled, kidnapped and debased Africa on this “Fourth of July” with a pertinence that ought every where to find a listener. Let it not go away empty. If there is any thing in this jubilee to open the hand and melt the heart, let not its tale of woe go unheeded. This Society has already cast a bow of promise across the thick darkness that rests on that wretched country. Its colony is going on with cheer and alacrity—increasing in prosperity and influence. In honoring the jubilee that is at

hand, therefore, let not all our rejoicings be mockery to the captive in our hands: remembering that “It falls on that sacred day of rest when He burst the bars of the tomb, who came to ‘bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.’ He still delights in mercy, and has said ‘blessed are the merciful, for they shall obtain mercy.’ In his name let us visit those who are in prison.”

## 2,600 SLAVES AND 1,000 FREE PEOPLE OF COLOR ANXIOUS TO EMBARK FOR LIBERIA!

It is said, that the owners of slaves will never be induced to manumit them in sufficient numbers to encourage the Society to proceed, and to justify the expenses which it must incur. Look at facts. Applications for a passage to Liberia have recently been made for 600 slaves, and 1,000 free people of color; and information has been received, from a respectable source, that not less than 2,000 slaves would be liberated in North Carolina, provided there were reasons to expect their immediate removal.—The last year the Colonists at Liberia amounted to 1400,—380 of whom were manumitted slaves, and 350 recaptured Africans.

Gentlemen of the highest respectability from the South, assure us, that there is among the owners of slaves a very extensive and increasing desire to emancipate them. Their patriotism, their humanity, nay their self-interest, prompt to this; but it is not expedient, it is not safe to do it, without being able to remove them. If permitted to remain they sink into vice and indolence and ruin; and contaminate the slave population; and thus render their future emancipation the more difficult and hopeless. Very many of their masters are ready to make them freemen, if they can go where they can live and act as industrious, virtuous freemen ought to do. Liberia is such a place; she stretches out her arm to receive them; twenty or twenty-five dollars will send an emancipated slave to the colony where he will enjoy civil and religious liberty, and rise to the dignity of man, and have the comforts and the privileges of a Christian, and become an instrument, in the hands of God, by his example and influence, of diffusing the same blessings among millions of his degraded countrymen. Nothing but funds is wanting. Furnish them, and this mighty moral transformation advances. “Let the North and the South unite in this work of justice and benevolence. Let the South give up, (as they show themselves ready to do,) and let the North not hold back.”\*

*For the Religious Intelligencer.*

## STATISTICAL—HUMPHREYSVILLE COTTON FACTORY.

The Cotton Factory at Humphreysville, Conn., (a village about ten miles north-westward from New-Haven,) has been in operation about eight years. There are now in the immediate employ of the proprietors, fourteen families, without counting the many boarding houses on the premises. And attached to the Cotton Factory, are 12 men, 5 boys, and 55 females, of the age of from about 14 to 25 years, and upwards.

It may be deemed interesting to state, that either one or both, of the united heads of eleven of the families, are members of the Congregational, the

\* Report.



Episcopal; the Methodist, or the Baptist churches. Of the 55 females, 30 are also members of the same churches. A large proportion of the remainder are seriously and religiously inclined, and every individual sustains a good, fair, upright, moral character.

If we take a survey of the several families who keep boarding houses for the females of the factory at some distance from the premises, we shall find them precisely of the same religious and moral character.

In and around the Cotton Factory, good morals and good order always prevail. The use of ardent spirits is not permitted and not desired. The different religious sects are in the general, in entire harmony: they all feel that in this respect, they are on a perfect and exact equality, and each one perceives that it is a duty enjoined by Providence, to cherish and solace each other, rather than to endeavor to pull down and destroy.

Of the 55 females, almost or quite every one, possesses a good common English Education. They are the daughters of reputable farmers and mechanics, and many of them have considerable attainments. It has been a matter of frequent occurrence, and practised for years past, for school committees in the adjacent towns, to apply to and obtain from this factory, expert females to instruct their district schools.

It is not intended here to go into an exulting comparison of the above institution, with those of a similar kind on the other side of the Atlantic, where rags and blighting ignorance and misery predominate. But with these facts before us relating to the small establishment at Humphreysville, (none of which are in the least colored,) it cannot be deemed immodest to venture the assertion, that there is not probably in New-England, nor consequently anywhere else, a community of the same size, which sustains a more respectable standing among mankind, or is more deserving of the esteem and approbation of Society. Nor would it be surprising, if with such a moral force as this, with discreet management and the blessing of Providence, an establishment for domestic manufactures, could be carried through even severer shocks, than any that have occurred within the last year and a half.

It may not be considered improper to add, that in this small village, there are three churches for different denominations of Christians, in each of which religious worship is regularly maintained. There are three Sunday Schools, one or two large Bible classes; also music schools, during the winter months. All of which are in a greater or less degree, aided and supported by the inmates of the Cotton Factory, and the other adjoining mills.

RICHMOND.

#### CONNECTICUT COLONIZATION SOCIETY.

We gave a notice of the progress of this Society at the time of its anniversary in this city in May. The following additional extracts are from the Third Annual Report.

##### OFFICERS OF THE SOCIETY.

*President.*—His Excellency Gideon Tomlinson.

*Vice Presidents.*—Hon. John T. Peters, Hartford; Prof. Benjamin Silliman, Yale College.

*Secretary.*—Rev. Thomas H. Gallandet, Hartford.

*Treasurer.*—Seth Terry, Esq., Hartford.

*Managers.*—His Honor John S. Peters, Hebron; Hon. Ebenezer Young, Killingly; Rev. Joel H. Linsley, Hartford; Rev. Samuel Merwin, New-Haven; Rt. Rev. T. C. Brownell, Washington College; Rev. Leonard Bacon, New-Haven; Hon. Seth P. Beers, Litchfield; Hon. John Alsop, Middletown; Hon. Ralph I. Ingersoll, New-Haven.

The present Connecticut Colonization Society was organized in May, 1827, thro' the exertions of Mr. Gurley, the present Secretary of the Parent Society. Since its formation it has been making a gradual and sure progress, and it now includes among its warmest advocates, not a few of our most intelligent and influential citizens.

##### Interest manifested by Churches.

A deep interest has been manifested on this subject in our churches. In May, 1827, the convention of the Congregational clergy in Connecticut recommended the Society "to the charitable consideration of the Congregational churches in this State, as an institution worthy of the patronage of individuals, of the States, and of the nation." They also approved of collections "to the Sabbath immediately preceding or succeeding the fourth of July annually."

A few years ago, at the New York annual conference of the Methodist Episcopal Church, a resolution was passed, recommending that the preachers composing that body should take up a collection on the fourth of July in aid of the objects of the Society. At the Baptist General Convention in 1826, a deep interest was expressed in the exertions of the Society, and it was recommended to the friends of Africa of that denomination, to take up collections on the fourth of July, in aid of the funds of the Society.

The combined influence of these causes and measures upon the prosperity of the Society, will appear from the Treasurer's report. The receipts during the current year, are double in amount to the whole that was received during the two preceding years.

One auxiliary Society has been formed in Windham County—an example which it is earnestly to be hoped will be speedily followed throughout the State.

In connection, too, with these encouraging prospects of the Society, and as forming an important part of the great plan of operation, we would hail as an evidence of the interest which a large body of our Christian brethren are taking in this object, the establishment, under the auspices of the Protestant Episcopal Church, of an African Mission school in Hartford.

This institution expects to send three of its pupils this autumn to Africa; two as missionaries, and one as a catechist and school master.

##### AFRICAN EDUCATION SOCIETY.

An African Education Society was also established at Washington in December last. It has the promise of as many youth from the slave population as it can receive. It has purchased a convenient dwelling at the seat of government for the accommodation of pupils, and here under the eye of the rulers of our country, and our representatives in Congress, it is to be hoped that the patronage it will obtain, and the influence it will exert, will be commensurate with the extent of the objects which it aims to accomplish.

FOURTH OF JULY.—A resolution was passed by the General General Assembly during their late session,

Recommending to the Congregations under the care of the Assembly, to take up a collection for the Am. Colonization Society on the 4th day of July next.

## POLITICS IN RELIGIOUS PAPERS.

The following judicious remarks respecting the conduct of religious journals, and particularly their treatment of those subjects which are implicated in the politics of the land, are made by the Editor of the Southern Religious Telegraph. We publish them in corroboration of the opinion which we have always uttered on this point, and in vindication of the ground conscientiously taken by this paper against the oppression of the Indians, the public profanation of the Sabbath, and the moderate, or immoderate popular use of strong drinks. The stupid outcry of "Church and State!" which has assailed the religious community on this account, has not availed to frighten us from the defence of rights and truths, which belong to the whole human family, and to no party: Because they have been encroached upon by the selfish policy of selfish men, in their pursuit of party measures, we have not deemed it our duty as religious sentinels, to retire and abandon them. Nor if "the State," as this secular machinery is called, heedlessly rides over these interests in its pursuit, and so encroaches on the sanctity of God's holy Sabbath, or so violates the plain precepts of his law, as to compel "the Church" in self-preservation to resist, should we call that exactly "a Union." Religious journals have it is true, no business with the politics of the land, but it is their business to oppose oppression, immorality, and crime, be they leagued with whatsoever they may. It is a part of their care to expose the immorality of measures, as well as men. They need not be debarred entrance any where, so long as they evince by their conduct that their object is to drag out to the light, some lurking immorality and sin.

The subjoined remarks were suggested by letters, addressed on the subject to the editor of the Telegraph. One from the Rev. J. N. Campbell of Washington city, after speaking of the obstacles to be met with, in gaining for a religious paper a general and extensive circulation, has the following paragraph:

"A religious paper, in my apprehension, to do any good and obtain support, must be strictly a religious paper. And, as far as I can judge, whatever else may be admitted into its columns, politics must be excluded. Such a publication must be sustained, if at all, by the whole religious community, the whole of that portion of it at least in the advancement of whose interests it is especially devoted."

In a subsequent letter, occur also the following paragraphs:

"I object then generally to the introduction of politics, and party politics especially, into a religious paper, because I believe confidently that the influence of them upon Christians is injurious to the progress of true religion, and particularly to the growth of personal piety. This is a point we need not debate; you believe it, I am sure, just as much as I; and you will readily admit, by way of illustration of this proposition, that nothing would more speedily or effectually arrest the progress of a revival of religion, and quench the hopes to which it might give rise, than the bringing of those Christians who might be engaged in it under the influence of party feeling in relation to some political measure."

"I would not then as a christian editor be the instrument of involving my readers in controversy,

or of exciting in them feelings which are clearly inimical to the advancement of their best and highest interests.

"I will not deny, however, that when the measures of the rulers of the land are clearly and unquestionably iniquitous, it becomes the duty of the conductor of a religious paper to say so, and to endeavor to show how they are so, provided he do it with a temperate and christian spirit. But then, it appears to me, he should do this only when the measures he condemns are such as will admit of no difference of opinion among those who are governed by christian principles."

On the subject of these letters, the editor says:

"When the measures of the rulers of the land are clearly and unquestionably iniquitous" in their tendency, we agree with our correspondent that christians, and especially the conductors of religious journals ought to say so and to show "how they are so." It is in the application of this rule that our views, perhaps, do not fully accord with those of Mr. C. And here we come to the point: The articles which have appeared in our columns on "the removal of the Indians," a question which has awakened intense interest through the country, are objectionable because the subject is one which "admits of difference of opinion among those who are governed by christian principles." The same may be said and has been said to us repeatedly by patrons, in respect to the Sabbath and to the cause of Temperance. We still have our bishops, ministers and other officers in communities, which we recognize as a part of the church of Christ, who do not countenance—who openly oppose the efforts made to save the Sabbath from desecration, and to arrest the progress of that fiery torrent which, if not arrested, will sweep many thousands of our fellow citizens into eternal perdition. But we have not considered ourself at liberty to be silent on these subjects, because they are opposed, and because subscribers withdraw their patronage on this account: With the settled conviction that the preservation of the Sabbath and its holy influences, is indispensable to the general diffusion of the religion of the Bible, and to the intelligence, virtue and prosperity of our country, and that the temporal and spiritual welfare of millions may be promoted by the general prevalence of rigid temperance, it has appeared to us proper to speak the truth on these subjects and leave the consequence with God.

The same mode of reasoning, we think, may be applied to the Indian question. We cannot here enter into the merits of it. It is true there is "contrariety of sentiment" on this subject among professed christians—not however to a very great extent. We receive regularly between thirty and forty religious journals, published in different parts of the United States. All but four or five of them have spoken in respectful, but decided terms of the measure in question as unjust and oppressive. If these may be considered the organ of the Christian community in our country, (and they come to us from the south and the north and the west and east, and from almost every branch of the church,) there is great unanimity of sentiment on this subject among christians, considering that it is a political question. We do not mention this as evidence that the measure is wrong—that position rests on facts of a different nature,—but merely to show that the views of professed christians are more harmonious on this subject than could have been expected.

Do christians in this country estimate the guilt of oppression, as it is estimated in the Bible? Enjoying equal civil and religious rights, may not our prosperity have a tendency to render us in some degree insensible of the evil in question? The enquiry is worthy of examination—and any one with his Bible may go back in imagination to the land of Egypt,

1830.]

## Cherokee Indians.

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and view it in its prosperity and power as it was in the days of Moses; and in the desolating judgments that followed each other in rapid and awful succession till the hosts of that country were buried in one common grave, he may read the decision of overruling justice, and know something of the views which God takes, of the sin in question.

## CHEROKEE INDIANS.

Below is the Proclamation of Gov. Gilmer of Georgia, from the Georgia Journal, published at Milledgeville, the seat of government, announcing that the acts of the Georgia Legislature towards the Cherokees, became laws on the 1st inst.

Neither Nero, nor Domitian, nor Caligula, (says another,) nor any hero of Suetonius, ever dared to make such an edict.

"We entreat you, respected reader,—we implore you," (says the Cherokee Phoenix,) "to pause and reflect upon the effects of civilized legislation over poor savages. The laws which are the result of this legislation, are framed expressly against us, and not a clause in our favor. We cannot be a party or a witness, in any of the courts of justice where a white man is a party. *Full liberty to our oppressors, and every avenue of justice closed against us!* This is the bitter cup prepared for us by a republican and religious government—we shall drink it to the very dregs."

After citing the law made respecting the Cherokees, the Governor proceeds:—

And whereas by the above recited act, all the laws of this State, both civil and criminal, became extended over the territory described in said act, and in full operation upon all persons residing therein, on the first day of the present month—And whereas by the said act, all the laws, ordinances, orders and regulations which have been hitherto passed by said tribe of Indians, or the Chief Men thereof, are by the said act rendered null and void, and all persons attempting to enforce the same, subjected to punishment therefor—And whereas by the said act, it is also made highly penal to prevent or attempt to prevent any Indian, residing within said territory, from emigrating therefrom, or to use the means therein described to prevent a cession of said territory for the use of this state—And whereas said Cherokee Indians have, for some time past, been attempting to establish a government independent of the authority of this State, and have since the passage of said recited act, violated the rights of the citizens of this State under highly aggravating circumstances, under pretence of executing the legal orders of the principal Chiefs of said tribe—And whereas the rulers and head men of said tribe have continued since the passage of said act to excite the Indians under their influence against submission to the operation of the laws of this State, and have attempted to prevent the enforcement of the same, by appealing to the Congress of the United States to interpose the powers of the Union to protect them therefrom—And having by various other acts evinced a spirit of determined hostility against the government of this State.

Now, therefore, that the sovereign authority of this State over all the persons within its limits may be duly acknowledged and respected, and the rights of its citizens preserved, and that the Indian people occupying its territory under the protection of its laws, may be relieved from the oppression to which they have been hitherto subjected, by the laws and customs of their tribe, or the arbitrary power of their

chiefs, I have thought proper to issue this my Proclamation, giving notice to all persons that said recited act is now in force, and all Indians and others residing within said territory or elsewhere, are warned not to violate its enactments; and every officer, civil and military, is hereby required, and every patriotic citizen of the State, urged to aid in the enforcement thereof, and especially in causing the penal ties for its violation to be certainly inflicted upon each and every chief, head man or any other person residing in said territory, who shall exercise or attempt to exercise any authority within said territory, under any pretence or by virtue of any Cherokee law, ordinance, order, or regulation whatsoever, or who shall by virtue of any such pretended authority prevent or attempt to prevent any Indian from emigrating from said territory, or enrolling himself for that purpose, or who shall in like manner punish or molest either the person or property, or abridge the rights or privileges, on account of his or her enrolling as an emigrant or intending to emigrate; or who shall by virtue of any such pretended authority, or by any arbitrary power prevent or deter any Indian, head man, chief or warrior residing within said territory, from selling or ceding to the United States, for the use of Georgia, the whole or any part of said territory, or prevent such person or persons so residing, from meeting in council or treaty any commissioner or commissioners of the United States for any purpose whatever, or who shall by virtue of any such pretended authority, or by an arbitrary force put to death any Indian for enrolling as an emigrant, attempting to emigrate, ceding or attempting to cede the whole or any part of said territory, of meeting or attempting to meet in council for that purpose.

Given under my hand and the Great Seal of the State at the State House in Milledgeville, this third day of June, in the year of our Lord one thousand eight hundred and thirty, and of American Independence the fifty-fourth.

GEORGE R. GILMER.

Without enumerating any further the specific provisions of this most extraordinary legislative act, we refer our readers to the summary statement of its contents, at the close of Governor Gilmer's proclamation above recited. The object of the measure, most obviously is, to force the Indians, by dint of oppression, and the severity of punishment, to abandon their homes and their possessions, to a power more lawless, more greedy, more grasping, and more unrelenting, than the communities of barbarians which inhabit the shores of Africa, and extend their piratical depredations to all other nations. The Algerines do not punish men for the expression of their opinions to each other, about their common interests, and in the seclusion of social intercourse. The State of Georgia make it a felony to express such opinions among the Indians.

And to move this miserable people beyond the reach of justice and of hope, as well as personal security, they by a sovereign act, disqualify a whole nation for even testifying in court, when suffering under the severest injuries, and the most unqualified injustice and oppression. Nay, the magistrate who signs and issues this proclamation, details among the offences of the Indians, that their head men and rulers, since the passing of the act of Georgia, have endeavored to excite the Indians against submission to the laws of the State of Georgia, "by appealing to the Congress of the United States, to protect them" against these laws! And is it become a penal offence, is it a crime for any portion of the inhabitants of the United States, to petition Congress for any purpose, and above all things, for security against oppression and iniquity?—*N. Y. Ads.*

The last resort of the Cherokees, who have been cruelly abandoned by Congress to the rapacity of

Georgia, is now to the Supreme Court of the United States. It will be gratifying to our readers to learn, that they are taking measures to bring the question of the constitutionality of Georgia laws before that tribunal, and that counsel of the most distinguished character and talents have been employed.

### THE WORK OF OPPRESSION IS BEGUN.

*From the Cherokee Phoenix of May 29th.*

Before the next number of our paper shall be issued, the first day of June, the day set apart by Georgia, for the extension of her assumed jurisdiction over the Cherokees, and the execution of her laws touching the Indians, will have arrived. The day is now at hand—the Cherokees have looked to it deliberately—they have anticipated its approach, but they are still here, on the land of their fathers. So conscious are they of their rights as a people, that they have thought it not best to avoid the threatened operation of civilized and republican, not to say religious laws, by a precipitate flight to the western wilds. They are still here, but not to agree or consent or come under these. This they never will do; they have protested against the measure, and will always protest against it.

When the time comes that state laws are to be executed with rigor, as they no doubt will be, backed by the Executive of the United States, and the late decision of the Senate, upon the reprobate Cherokees, we are unable to say what the effects will be. To us, the future is but darkness. One thing we know, *there will be suffering.* The Cherokees will be a prey to the cupidity of white men; every indignity and every oppression will be heaped upon them. They have already undergone much, when the time is merely in anticipation, how will it be when full license is given to their oppressors?

### MISSIONS OF THE AMERICAN BOARD.

*PRINTING ESTABLISHMENT AT MALTA.*

#### *Issues of Books.*

From the Report of Mr. Smith it appears that thirty-three different works have been printed by the Mission press at Malta, during the year 1829. The issues from the depository were 52,036 copies. These have been sent to Tunis and Tripoli, carried and disposed by Mr. Bird. Italy and Trieste, the Ionian Islands, Greece, Asia Minor, Cyprus, Syria, Egypt, Shusha, and Calcutta:

#### *Opposition in Italy.*

The following facts are related to show the jealous vigilance with which Italy continues to be closed against the friendly efforts of our mission.

A poor friendly Jew sailing from Malta to Leghorn, was entrusted by a gentleman here with a parcel of tracts as a part of his private baggage. The vessel in which he took passage, put into Naples for provisions. There the officers of the port finding these tracts, although the vessel was not destined for that place, and no attempt had been made to land them, seized and burned them, and fined the captain a considerable sum, besides detaining him two or three days. The captain, on arriving at Leghorn, claimed damages of the Jew, and imprisoned him. The matter was at last compromised by an English merchant's paying \$42 on his behalf. A gentleman, at another free port, writing to us for a few tracts and a file of the Missionary Herald, requests that they may be sent by some careful captain, who will keep them, until called for.

#### *Popularity of our Books in Greece.*

We love to compare Greece with Italy, in reference to the spirit of its government and its inhabitants. So far are the ports of that interesting country from being closed against us, that Dr. Korck has, for a long time, and I believe from his first arrival at Syra, had all the duties on the large quantity of books received by him, remitted by the custom-house officers: and the gentleman at Nauplion, to whose care most of our books, destined for Greece, have been sent for the last six months, writes me, that he has "arranged with the government there about landing all our effects free of all custom-house duties." This is done professedly for the reason that these books are benevolent donations for the good of the country.

The occasion does not call for an explanation of the causes of this difference between Greece and Italy, but I cannot help mentioning as one, that, in the former, the people at large have an extraordinary thirst for education, and the government and clergy are forward to provide it universally; while in the latter, both the temporal and spiritual authorities are extremely jealous of it. The desire for our publications in Greece is most decidedly owing, in a great measure, to this almost feverish thirst for education; and it is very generally for the purpose of using them as school books, that they are sought. There is not the least reason for hesitation, therefore, in affirming, that for school books, there is the greatest demand in Greece.

#### *Prospects in Armenia.*

We are yet ignorant of the reception which our Armeno-Turkish tracts will meet with in the Armenian nation. From the general spirit of the nation, however, which, in comparative freedom from prejudice against Protestants, is much like that of the Greeks, we do not anticipate settled opposition. We have a pleasing evidence that the first knowledge of the existence of our press has not made an unfavorable impression, in a beautiful manuscript school book (an Armenian grammar) sent us for publication by the teacher of the Armenian Grammar School in Smyrna.

The greater part of the tracts sent to Syria, were taken by Wortabet, who has arrived safely at Sidon, and written for an additional supply to be distributed among the Armenian pilgrims. This will afford our brethren who return to that country a very advantageous opportunity of disposing of a considerable number of tracts in that language. We hope also to get our Arabic found into active operation so as to furnish them with a variety of tracts in the native dialect of the country.

### SUMMARY.

Mr. O'Connell has obtained leave to bring in a bill to place the charitable bequests and donations of Roman Catholics in Great Britain, upon the same footing as those made by Protestants.

It is stated in the last accounts from Rio Janeiro, that between the 15th and 30th of April, 7,000 slaves had arrived at that port.

A special session of the Supreme Court will be held in Salem, Mass. on Tuesday, 20th July, for the trial of the persons accused of the murder of Mr. White. All the Judges will attend.

An Ancona article of April 19th, says: The President of Greece, on receiving official notice of the choice of the Prince of Saxe Coburg, to occupy the throne of Greece, has issued a proclamation, which has been received by his people with demonstrations of joy.

The Montreal Gazette mentions, that three religious Newspapers are about to commence in upper Canada.

Richard Crowninshield, Jun., the murderer of Mr. White, committed suicide in jail at Salem on Monday last, by hanging himself with his handkerchief.



### ECCELESIASTICAL RECORD.

From the Baltimore American, we learn that the Rev. William M. Stone, of Chestertown, Eastern Shore of Maryland, was on Friday unanimously chosen Bishop of the Diocese of Maryland, by the convention of the Protestant Episcopal Church, sitting in St. Paul's Church in Baltimore.

We understand that the Rev. Albert Barnes, of Morristown, N. J. has accepted a call to the Presbyterian church in Philadelphia, formerly under the pastoral care of the Rev. Dr. Wilson. His pastoral relation to the congregation of Morristown, was dissolved last week by the unanimous consent of the Presbytery of Elizabethtown.

On Wednesday the 2d inst. Rev. Charles Hyde was installed as pastor of the Norwich Falls church. Introductory prayer by Rev. Seth Bliss; sermon by Rev. Dr. Nett.

### TEMPERANCE REFORM.

A gentleman lately returned from a short tour in the state of New-York, states that the reformation is very general, and in some places greater than we have any idea of. A merchant in a place of considerable business on the north river, informed that he had retailed 50 hog-heads of spirits in a year, but in the last year he had not sold 5 hog-heads. In another place 5 retailers out of 7 had not taken out licenses this year. In the same place, a landlord rented a small shop to a poor man, who occupied it for a grocery two years ago, and was so successful in his business, that the last year he would not let it to him but occupied it himself for the same purpose. The former tenant erected a new one adjoining, and at it they went, to see which could do the most mischief. Before the year was out, their customers had got so much into the habit of preferring cold water, to their poison, that they have both declined taking out licences this spring.

A correspondent in Cheango Co. in a letter to the editor says—

The Intelligencer with the Journal of Humanity, have I doubt not effected much good in this town. Two or three Temperance Societies have lately been formed here one of which contains one hundred and forty members, and in a part of the town too, where a temperance reformation was greatly needed. I believe that in the course of twelve months to come, this town will save a thousand dollars by Temperance. There is, Sir, much cause of thanksgiving to God that in so short a time such wonders have been done. Christians cannot dislike the Intelligencer for boldly and perseveringly pleading the Temperance cause.

### TEMPERANCE AMONG YOUNG MECHANICS.

At a meeting of young men in Philadelphia, on the 30th ult., an impressive, and eloquent discourse on the subject of temperance, was preached by the Rev. Ansel D. Eddy of New-York.

A respectable number were present, and listened with deep interest. At the close of the exercises, fifty gave in their names to become members of "the Young Mechanics' Temperance Society."

This is, I believe, the first Temperance Society that has been formed solely among apprentices in our land. Measures are to be speedily taken to enlarge its number, and I see not why it may not reach several hundreds of this class of citizens.

A HEARER.

### TEMPERANCE CAUSE AMONG COLORED PEOPLE.

A public meeting was held in Philadelphia on the 31st ult. in the Bethel church, under the pastoral care of Rev. Richard Allen of the

Methodist Episcopal Church, and a sermon was preached, adapted to the object of the meeting, by the Rev. Dr. Beecher of Boston. Addresses were also delivered. After which a Constitution was presented and read to the meeting on the principle of entire abstinence, which was signed by nearly 200 persons.

The concourse present was unusually large and composed almost exclusively of the people of color. The Conference of the African Methodist Episcopal Church who were all present, (composed of fifty ministers,) added much to the interest of the meeting; all of whom signed the constitution. As this is the first Temperance meeting composed exclusively of people of color in the U. States or the world,\* it is earnestly hoped that the influence of this meeting will be felt throughout our extensive country. A committee was appointed to prosecute the great object of the meeting and to take such further measures, as may secure more effectually the great cause of Temperance. There was an interest manifested and felt at this meeting such as the writer never saw at any similar meeting. The venerable pastor of the church first signed the Constitution and took a deep and lively interest in the business of the meeting.—*Philadelphian.*

### AFRICAN TEMPERANCE SOCIETY OF NEW-HAVEN.

This association composed entirely of persons of color, was formed in the United African Church of this city, on the 16th April 1829. Its influence has been very happy. Members of the Society testify their conviction, from an experiment now of more than a year, that they are healthier and better able to endure fatigue, than formerly when they used ardent spirits. The number of members of this association exceeds fifty, and is continually increasing. We perceive that societies have also been established by the colored people in New-York, and Albany, and recently as appears by the foregoing notice, in Philadelphia.

*Articles—of the African Association of New-Haven, for the promotion of Temperance.*

Impressed by numerous distressing and useful facts, both among the people of color and the white population of this country, of the destructive effects of ardent spirits upon the bodies and souls of our fellow men; also of the dangerous practice of indulging in drinking them in any degree, except as a medicine in cases of bodily infirmity,

Therefore, we the subscribers to this association, for the purpose of promoting our welfare and that of the community, and especially to encourage the people of color to unite in the suppression of intemperance among themselves, relying upon divine assistance, agree that we will abstain from the use of distilled spirits, except as a medicine in cases of bodily infirmity—that we will not provide them for our families, friends, or companions, or for any person or persons in our employment, except as a medicine as above mentioned, and that in every proper way we will encourage others to do the same.

\* It will be perceived by the succeeding article that the credit of priority here given to this association, does not belong to it—a mistake however which detracts nothing from the merit of the association.

[Ed. Irv.]

*Mr. Gallaudet.*—Among those who have learnedly and practically advanced the great cause of sound education in the present age, there is no name more entitled to respect and which will enjoy a more hallowed remembrance, than that of the Rev. Thomas H. Gallaudet. Those who have visited the European institutions in which the proper mode of instruction is investigated and cultivated as a science, report that he is recognised abroad as being without a superior, in the philanthropic and intellectual pursuit to which his life has been devoted. His successful labors in this country, in the instruction of the Deaf and Dumb, are well known and properly appreciated. We regret to learn that the state of his health compels him to retire from the discharge of his duties as Principal of the American Institution for that object. His usefulness, however, will not cease. We are informed that he intends to devote his attention to the preparation of elementary works, systematically calculated to aid the proper development and outline of the youthful mind. One work of this kind, from his pen, has already been published, which abundantly justifies the expectations naturally formed from his great experience and known skill as a teacher. We understand that the Directors propose to solicit Mr. Weld, of Philadelphia, to take charge of the Institution as Mr. Gallaudet's successor. The selection is a fortunate one, and we hope the invitation will be accepted.—*N. Y. Com. Adv.*

#### OSAGE MISSION.

The following notices from Union Mission, are communicated in a letter to the Editor of the Religious Intelligencer, from the Rev. M. Vaill, dated Union, near Fort Gibson, 22d March, 1830.

##### *The Joint School.*

Within two years past the shape of our school has changed, and we have now the children of three tribes. Being situated on a Reservation in the border of the Cherokee Territory, and the Creeks being destitute of a school, and the Osages having but few children whom they are willing to educate, we consider that the hand of Providence has strongly pointed us to the measure of a Joint School. The object is to promote good understanding and firm friendship among the tribes, as well as to instruct their youth. And it is a fact not a little interesting to me, that we are now instructing those children whose fathers were at war, and actually destroying each other where we first came into the country. Yes Sir, these children now eat, and sleep, and study, and play together, as pleasantly as brothers. Every day convinces me, that we are doing immense good in harmonizing their feelings, for it is a settled principle that these tribes thus brought together, cannot subsist long, unless they can dwell in peace. Our school now consists of 60 Indian children. About one half are Creeks, sprightly and promising; the other half are Osages and Cherokees. They are all making excellent proficiency.

##### *Two pious Creek Youth.*

But what much interests my feelings, is the fact, that I have two very promising and truly pious young men, professors of religion, of the Creek nation, who are decidedly aiming to be missionaries to their people. They have renounced the concerns of this world, for the sake of doing good. And though they have for some time exhorted their people in religious meetings, yet feeling the inadequacy of their attainments, they have placed themselves under my tuition, and are now seeking for wisdom and understanding as for hid treasure. I feel happy in the office assigned me in the Providence of God. And I do now recommend to the prayers of those that love missions, my two Creek students, John Da-

vis, and Henry Ferriman, the first fruits of God's love to the Creeks. And I do think it a wonderful mercy to that people, that He has put it into the hearts of these dear youth, thus to devote themselves.

##### *Another Creek Youth.*

Besides these, there is the third young man in my school, son of old Gen. McIntosh, who was destroyed by his people several years ago. He is about 20 years of age. Has been married and lost his wife. Though very young, and in darkness herself, yet on her dying bed, she exhorted her husband to join the praying people. After her decease, he immediately forsook his former habits of profanity and intemperance, and gave himself to seek after religion. The last winter he joined my school. He comes as he said for two purposes; first, to be favorably situated for obtaining religion; secondly, to be fitted for greater usefulness. It is now more than two months since he entered the school. He holds out in searching after the one thing needful; and a more industrious scholar I never taught. He is a youth of precious promise; has had good opportunities in the old nation, and will have influence among his people, where influence is greatly needed over the whites and the chiefs. I have great hope that he too, will be very serviceable to the missionary cause among his people. Now Sir, after all that is done, these educated native preachers must do the work, I mean principally, of instructing the aborigines of our land, in the things that concern their everlasting peace.

##### *Progress of Religion among the Creeks.*

No Church has yet been organized among the Creeks, although the materials for the building are sufficient. They have frequently the last summer requested me to baptize, and receive into the Church those that obtained hopes; but I signified to them in the language of the first gentle missionary, "I came not to baptize, but to preach the Gospel." Prudential considerations, however, led me to wait for a season. In the old nation, some had joined the Methodist, some the Baptists, none the Presbyterians. But now I believe they are generally prepared to be baptized, and to profess publicly the religion of Jesus, without thinking much of the denomination, or caring much about Paul, or Apollos, or Cephas, provided they can witness a good confession of Christ. We have it in contemplation, to go among them soon and establish a church, and gather in there sheep and lambs, that they may be known as the people of God, and fed and built up, as a portion of Christ's visible flock.

##### *Persecution.*

Has arisen among them, and brother John Davis who visits them frequently to exhort and strengthen them, states that the last Sabbath, one man whipped his daughter and his female slave, for persisting in going to the prayer, against his threats and his will. They have been threatened for a long time, by cruel masters, and more cruel parents; but this is the first instance of putting their threats into execution, since my acquaintance with them. There is great opposition to the gospel among the Creeks, but it is confined to the whites, and to the chiefs, for certainly the good work is progressing in the nation, and I have no doubt but that the persecution, does much to increase it.

##### *Removal of Rev. Mr. Montgomery.*

To supply these people as much as possible with spiritual instruction, the Rev. W. B. Montgomery who has been endeavoring for some time to preach to the Osages, has commenced labors among them. He visits them nearly every Sabbath, and finds the attention increasing. Let us bless God, my dear sir, that he is favoring these people with his great

mercy, and bringing one after another to repentance. The number supposed to be seeking after religion among them, is probably not less than 100. And it is hoped that more than half of these, are the children of God. Among the converts, I cannot help mentioning the case of one white man, up to this time, a solitary case. He has formerly been dissipated, but is now turned unto the Lord; and having been educated in the principles of the Church of Scotland when a child, is now making his knowledge of the Scriptures, which had for years been lost even to himself, to bear on the Indians for their saving good. He spends much of his time in reading to them the Bible, religious tracts, exhorting and praying. Blessed be God, for raising this man as from the dead, to be light and life to these poor people.

I am dear brother, most affectionately,

Yours in the Gospel,

W. F. VAILL.

### EXERTIONS OF PAPISTS.

The Quarterly Register thus delineates the present state of Popery in Maryland.

Our correspondent in Baltimore, in answer to the inquiry, do the Papists endeavor to make proselytes, and what is their success? replies; There can be no doubt that the Papists are making great exertions, and there is much reason to apprehend, that they are in many cases successful. In some instances, individuals have joined them from Protestant Societies. They succeed principally through their Free Schools, in the formation and support of which, they are surprisingly active. They receive into their schools all they can procure, and through benevolence towards the children, operate on their parents. They frequently take advantage of sickness in families attached to no particular denomination, and by absolving the dying, persuade the survivors to adopt a religion, which will procure them a similar passport to glory! They are exceedingly officious in cases where individuals have married Papists, and under such circumstances no doubt often succeed. And they are no less active in their endeavors to retain their proselytes, and members in general, threatening them with ecclesiastical censures, and in case of obstinacy, with eternal damnation." Respecting the character of the Papists generally, he says: "Those who are natives, and especially those who have received any tolerable degree of general information, are liberal. Those who have emigrated from Europe, and especially those who are ignorant, are exceedingly bigoted and violent towards other sects. Popery is gaining ground. Their principal mode of spreading it is through the establishment of Common Free Schools, Asylums, Female Seminaries, and by attracting the people with splendid images and paintings. Protestants are too indifferent in relation to this subject. They intermarry with them, and send their children to their schools, even aid them in building masshouses, and many go frequently to hear them.

### REVIVAL IN BOSTON.

In answer to some exaggerated reports which have been published abroad respecting the present revival of religion in Boston, the Editors of the Recorder state—

That a considerable attention to religion has

existed in this city for some time past; and that it commenced in the Salem church, which, since the burning of his meeting-house, is connected with Dr. Beecher's in public worship. It is true, that a large number of persons in that united congregation have attended inquiry meetings. It is true, that the attention extends to all the other societies in the same connexion. It is true, that at one time 600 persons were "attending the inquiry or anxious meetings," in the eight orthodox Congregational societies in Boston, and Dr. Fay's in Charlestown, not to reckon the "evangelical churches of different denominations;" and among these we have heard of some special increase of attention. With the immaterial corrections involved in our statement, the accounts above quoted are true in point of fact.

It ought, however, to be understood, that the character of "the inquiry or anxious meeting" is not the same here as in most other places in our connection. The meeting is not confined to convicted or anxious sinners, but all are invited and urged to attend who are willing, although their impressions may be very slightly serious. The consequence is, that probably not more than one third or one half of those who came, consider themselves as lost sinners, or anxiously inquire what they must do to be saved. Therefore we can hardly suppose there have been at one time more than 250 or 300 in the whole, who would in most Congregational societies be reckoned as truly anxious souls, who feel that they are lost. We do not mean to say that a meeting is not useful, where persons attend whose minds are in every grade of serious reflection; we only mean to make the account of things here intelligible, in places where the terms "inquirers," and "inquiry or anxious meetings," have obtained a definite and restricted meaning.

This city must be a fountain of health to a large and extending region; or it must spread far and wide the moral contagion of error and sin. The number of evangelical professors is small, compared with the multitude of the people. Suppose that 600 were anxiously inquiring, or even that as many were hopefully converted, what are they among 60,000 people? They are but as one in a hundred; or as twenty converts in a town containing 2000 inhabitants. O this is still a "a great and polluted city," and there are thousands and thousands who must be born again or be lost.

### OBITUARY.

DIED.—In this city on the 16th inst. Mr. Henry L. Bakewell, aged 27; on the 19th inst. Mary Ann, the only child of Mr. Levi Gilbert, aged 8; on the 20th inst. Sarah Caroline, daughter of Mr. William C. Leffingwell, aged 4. Within one week have three interesting and promising children been called to the grave from this family.

At Milford on the 5th inst. Daniel S. Glenney, aged 17. At Richmond, Va. Mrs. Augusta Wight, daughter of Mr. Samuel Huggins of this city.

At New-London, on the 15th inst. Mrs. Sarah Brainard, aged 63, relict of the late Hon. J. G. Brainard.

At Hartford, Mrs. Sarah Wadsworth, wife of Mr. Nathan Wadsworth.

At Middletown, a daughter of Deacon Joseph Lewis, aged 12.

At Haddam, Mr. William Clark aged 74.

## Poetry.

For the Religious Intelligencer.

## ON THE DEATH OF MARGARET E\*\*\*\*\*N.

O spare ye bitter blasts, this lovely flower  
Spare it to flourish on its parent stem,  
Spare it to see life's fervent sunny hour,  
O spare our earliest, brightest, dearest gem.

Spare it ye winds.—O stay that angry gust,  
Cut not the tenderest ties in twain,  
Lay not this opening blossom low in dust;  
But let it rise and live, and bloom again.

So a fond mother, so a fond friend wept,  
And many a heart united in their cry;  
But death regardless of the tears they shed,  
Lifted his wand and said, 'the flower shall die.'

'Tis done;—the baleful dews of death are shed  
The wind with angry and destructive breath  
Scatters its leaves and fragrance in the shade,  
And chills the precious drooping flower in death.

But Faith, a guardian angel there espied  
In robes of heavenly light, and glory dress'd  
Gathering the floweret as its beauties died,  
Bearing it gently to Immanuel's breast.

Then mourn not ye who reared the tender flower,  
That to your hands the honored task was given  
To cultivate for one short happy hour,  
A plant to bloom eternally in heaven.

## CARRYING THE HEAD TOO HIGH.

Part of a letter from Dr. Franklin, to Dr. Math-  
er, of Boston, New-England.

"I remember well both your father and grand-  
father, having heard them in the pulpit, and  
seen them both in their houses. The last time  
I saw your father, was 1724. He received me  
in his library; and, on my taking leave, he  
showed me a shorter way out of the house,  
through a narrow passage which was crossed  
by a beam overhead. We were still talking as  
I withdrew; he, accompanying me behind, and  
I turning, partly towards him, when he said,  
hastily, "Stoop, stoop." I did not understand  
him, till I felt my head hit against the beam.  
He was a man who never missed any occasion  
of giving instruction; and, upon this he said to  
me, "You are young and have the world be-  
fore you, stoop as you go through it, and you  
will miss many hard thumps." This advice,  
beant into my head, has frequently been of use  
to me: and I often think of it when I see pride  
mortified, and misfortunes brought upon people  
by carrying their heads too high."

**Temperance Societies.**—Was there ever before  
such a wicked combination? A wicked com-  
bination to prevent drunkenness, and all the  
disease, and pauperism, and crime, and shame,

and wretchedness, in which it must issue! A  
wicked combination to promote the strictest  
sobriety, with its kindred virtues, and to diffuse  
through the land the consequent blessings?

Lorenzo Dow delivered a discourse at Pleasant  
Valley, the peroration of which was as follows:—  
"Friends, I've preached in town and country, in  
village and in city—on water and on land, in Amer-  
ica and in Europe.—I've preached to Presidents,  
Kings, Tyrants and Despots, and to their slaves,  
menials and mendicants—I've preached to George  
Canning, the Duke of Wellington and George IV.,  
and, believe me friends I never preached a better  
sermon than the one I just ended,—and, what is still  
more, I told those personages what I now tell you,  
that, unless you repent you will be d—d! May our  
Lord have mercy for you poor sinners, Amen."

[ ] A meeting of the New-Haven County Tem-  
perance Society, will be held at Wallingford, on  
Thursday, the 1st day of July.

A full delegation is requested.

## CONDITIONS

OF THE

## RELIGIOUS INTELLIGENCER.

The Religious Intelligencer is printed on a royal  
sheet, with a fair type, and issued every Saturday,  
each volume to commence the first week in June.

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\$2 a year, if paid in advance, or \$2 50 payable in  
three months from the time of subscribing. Agents  
who are responsible for six copies, will be allowed  
the seventh gratis, and 10 per cent. for all over that  
number.

No subscription will be taken for less than a year;  
and all arrearages must be paid before any paper is  
stopped.

Subscribers for the last volume, who have not given  
notice to discontinue, are considered as subscrib-  
ing for the present, and the paper is continued to  
them accordingly.

Subscribers and agents are earnestly requested to  
settle all previous accounts, and pay in advance for  
the present volume.

All letters to the Editor must be post paid—and  
never enclose two bills, where the same amount can  
be sent in one.

Letters received at the Office of the Religious Intelligencer during the week ending June 24th, 1830.

Wm. M. Betts, Samuel H. Rose, Benjamin Case,  
Titus Hutchinson, Henry Hubbard, M. Lord, Daniel  
Loper, G. B. Baldwin, Wm. Pierce, P. Schmucker,  
David Conkling, Ezra Noble, L. P. Tinker, P. Gay-  
lord, Thomas W. Lord, Caleb Atwater, James Clark,  
Rev. Elisha Wise, Peter Gaylord, I. Scarborough,  
Michael Flack, Henry Buckingham.

TERMS.—\$2, in advance; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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